

DOI:

Review Article**AJDP**

Nature has the Power to Heal



EXPLORING THE ESSENCE OF DRAVYAGUNA IN AYURVEDA: A COMPREHENSIVE REVIEW

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Not Applicable

How to cite this article:

Sarode S, Bhosale M, Bang P, Exploring the essence of Dravyaguna in Ayurveda: A Comprehensive Review. 2024;1(1):1-4.

ABSTRACT:

Ayurveda, which has countless medicinal practices, reflects prehistoric antiquity. The knowledge about the medicinal properties of plants has been built up over many generations. Time is increasingly of the essence when it comes to the appropriateness of solutions, particularly in the field of medicine. To adequately understand how different medications work, the fundamentals of Dravyaguna (Ayurvedic Pharmacology) have been taken into consideration in these pages. The moment has come to validate the Ayurvedic notion using contemporary standards. The phrases Rasa (taste), Guna (properties), Veerya (active principles), Vipak (biotransformation), and Prabhav (specific action) are used in Ayurvedic pharmacological therapy.

KEYWORDS: Alternative Medicine, Dravyaguna, Rasa, Veerya

INTRODUCTION:

"Dravyaguna" refers to the branch of science that studies the properties and effects of medications. This is contemporary pharmacology's opposite. Prior to understanding the principles of Dravyaguna, one must first understand the basics of Ayurveda in general. Panchabhutas are said to be the physical and chemical foundation of material items. Three of these five emerged to govern and regulate biological functions as life arose. Pitta, Vata, and Kapha are referred to as the tridhatu, each having distinct Vikshepa (movement) activities. Visarga and Adana, in that order. These basic principles served as the foundation for the development of the following theories, which attempt to explain how drugs work.

1. Drug karma (Action)
2. Dravya (Substance-drug & diet)
3. Rasa (Taste)
4. Guna (Property)
5. Veerya (Potency)
6. Prabhava (Specific potency)
7. Vipaka (Final transformation)

Karma of Drug

The definition of drug karma (action) is that which is situated in dravya, signified by movement (or activity), and the source of conjunction and disjunction. Drug karma is a necessary cause for conjunction and disjunction; these events are impossible without it. According to Charaka, "Drug karma is movement initiated by conscious will," and this is what the phrase "kriya-lakshanam" means—that which is represented by movement. It can be further explained as follows: Drug karma is the reaction of living tissues or organs brought about by conscious will. This attribute of self manifests itself in the form of movements. For example, when danti is consumed, it causes the live intestines to move, which has a purgative effect. Similar behaviors are also seen in emesis and other conditions. Drug karma is situated in Dravya, just as guna. Chakrapanidatta has interpreted it as follows: Drug karma functions immediately upon emergence without requiring any other cause (like dravya), whereas dravya, albeit a cause in conjunction and disjunction, requires Drug karma when generated for its above activity. Drug karma, as used in Ayurveda, refers to carrying out desired actions like pancha Drug karma^[2,3].

Dravya

In this sense, "drug" refers to drug. It is the foundation of attributes and behaviors. In the past, drugs were thoroughly and exhaustively examined. The "Oshadhisukta" (Hymns on Herbs) in the Rigveda discusses the nature and categorization of medications. Charaka has categorized medications based on a number of factors, including source, impact on doshas, composition, characteristics, activities, etc. A remarkable section of the Charaka Samhita describes fifty pharmacological classes based on their primary mechanism of action. Similar categorization may be found in the Sushruta-Samhita, which defines 37 pharmacological classes based on their effects and medicinal use. In relation to this,

two general claims are made. Nothing is too innocuous to be utilized as a drug. The five bhutas make up all medications^[1].

Rasa

Rasa is in dravya and is the object of the gustatory sense organ. Rasa is dependent on dravya since it is expressed through the permutation and combination of bhutas in dravya. However, one can deduce the general bhautika composition of the dravya from the rasa. So, even if it is subjective, it is a trustworthy method for the same. According to commentators who base their interpretations on the double "cha," Prithivi and Ap function as agents of variety, while the other three Bhutas are also of origin. Through nipata, or contact with the gustatory sense organ, rasa is sensed. Rasa is therefore understood by perception and deduction based on its characteristics, such as its effect on salivation, among others. There are six different types of rasas: lavana (salty), katu (pungent), madhura (sweet), tikta (bitter), and amla (sour). However, if madhura rasa is utilized excessively, it can lead to ailments like prameha and other similar conditions. On the other side, it can pacify vata and pitta, raise kapha, boost strength, and aid in excretions. On the other hand, because it aggravates the vata and pitta, its non-use can lead to diseases. Madhura rasa affects dosha, dhatu, and mala, as was previously mentioned. It is important to closely analyze how dosha, dhatu, and mala are affected by dravyas and gunas. Amla Rasa is carminative, an appetizer, a digestive, and it raises kapha and pitta while calming vata and decreasing semen. Its overuse can result in amlapitta (acid gastritis), and its avoidance can result in agnimandya (diminution of digestive fire), among other conditions. The action of dipanapachana on Agni is the cause of its effects. Because of this, inactivity causes appetite loss and other problems. Lavana Rasa is carminative, aperitif, digestive, and moisturizing; it also kills semen, pacifies vata, and enhances kapha and pitta. Vata and pitta are increased, kapha is decreased, semen is destroyed, wind, stool, and urine motions are checked, and digestive fire is stimulated by Katu Rasa. When overused, it leads to vata and pitta problems; when it is not utilized at all, kapha disorders develop. Vata is aggravated, which results in constipation and urinary blockage. It ignites the digestive fire because of its igneous character.

Tikta Rasa is absorbent, promotes vata, and clears channels while calming kapha and pitta. Overuse leads to vatika diseases; insufficient usage causes kaphaja, pittaja, and raktaja problems. Its inherent vayu nature causes it to absorb moisture, rasa, and other dhatus through roughness.

Kashaya promotes vata, checks and lowers the fire of the digestive system, and pacifies the kapha and pitta. Excessive use results in vatika diseases and other problems; non-use leads to kaphaja and pittaja disorders as well as loss of dhatus. Because of its shita and parithiva characteristics, kashaya has a unique stambhana (checking) effect that causes appetite loss. For this reason, it is recommended for diarrhea rather than grahaniroga, which calls for appetizers. The following considerations need to be made before interrupting the drug's action because they are fundamental principles. The idea of the macrocosm, microcosm, and continuum (Loka-purusha-

samya). Because substances and the body share comparable properties, substances typically cause changes in the body. The body composed of five bhutas is sustained by non-antagonism through the combination of an individual's internal prana strength and the attributes of their exterior (Bhaya) prama. External prana includes things like diet, day and night, air, sound, touch, sight, taste, and smell.

Guna

That which is both a non-inherent cause (of its effect) and an inherent existence in a matter is known as guna, or quality or property. There are 41 gunas in total, and they are divided into four categories: somatic, psychological, physical, and applicable. These are explained in more detail below.

Eighteen somatic, also called gurvadi, can be grouped in pairs, one opposite the other, like in the following example.

- i. Shita – Cold
- ii. Laghu – Light
- iii. Ushna – Hot
- iv. Ruksha – Rough
- v. Snigdha – Unctuous
- vi. Manda – Dull
- vii. Tikshna – Sharp
- viii. Khara – Course
- ix. Shlakshna – Smooth
- x. Sandra – Solid
- xi. Drava – Liquid
- xii. Sthira – Stable
- xiii. Mridu – Soft
- xiv. Kathina – Hard
- xv. Sara – Unstable
- xvi. Sthula – Gross
- xvii. Pichhila – Slimy
- xviii. Vishada – Non slimy

There are six types of psychic qualities: ichcha (desire), duhkha (pain), buddhi (determinative intellect), prayatna (will), and dvesha (aversion). Qualities that are material or physical: There are five of these: shabda (sound), rasa (taste), gandha (smell), and rupa (vision). They belong to the five sense organs and are particular objects.

There are ten paradi gunas, or applicable gunas, like

1. Samskara is being refined by processing.
2. Purity is known as paratva, and impurity is known as aparatva.
3. Sankhya is in terms of weight or measurement,
4. Parimana is estimation.
5. Yukti is a logical and useful synthesis of several elements.
6. Abhyasa is practiced or used continuously.
7. Sankhya is a precise marker.
8. Vibhaga is bhagasho Graham, viyoga, and vibhakti.
9. Samyoga is a combination of two or more variables that is not eternal.
10. Separation or difference in terms of location, time, social class, and persons is known as prithaktva.

Veerya

Veerya is the method of action, or shakti, which is the potency or power (of a thing). The essence of veerya and its modes of action are characterized by shakti, or potency.

Charaka stated, "Veerya is that by which drug acts as instrument," for this reason. Once more, by asserting that no one can act without veerya and that all acts are caused by veerya, he has rationally established the cause-and-effect relationship between veerya and Drug Karma on the law of agreement in presense (anvaya) and absence (vyatireka). Sushruta adds that veerya is important since it influences how a medicine acts. Drugs are the active ingredient, veerya is the tool, and dosha pacification is among their other actions.

Hence, according to Vopadeva's description in his Prakasha commentary on the Siddhamantra (of Keshava), veerya is defined as "the quality of substance which is instrumental in the action caused by dravya."

In everyday usage, it is roughly represented by the drug's active fraction, which is the concentrated essence of the substance's five bhutas. The active medication possesses intrinsic potency, which is concentrated in a specific component known as the active fraction that contains the essence of panchabhuta. According to Shivadasha's commentary on Dravyaguna, veerya is power that takes the shape of the concentrated essence of five bhutas, and the active fraction of a medicine is the basis of that power.

Prabhava

This particular force exerts a particular action and is grounded in the particular nature (bhautika composition). As stated by Vriddha Vagbhata, it is recognized from the particular nature that is launched by a particular combination (of bhutas) that prabhava is Svabhava (nature) beyond all. This particular nature gives rise to certain actions such as purgation, emesis, etc.

For example, purgation is a special activity caused by the unique natural composition of the active fraction of danti that includes its unique bhautika composition, while chitraka lacking it has no such power. According to some, veerya is the power behind explicable actions, while prabhava is the power driving inexplicable ones. This division of power into two categories is based on explicable and inexplicable actions. This is untrue since scripture describes power in terms of two categories: generality and specificity. Veerya refers to general power, while prabhava refers to specific strength.

Charaka put it succinctly: "Where rasa, veerya, and vipaka are similar but there is a particular difference in action, it may be taken as caused by prabhava." The same sentence is also followed by Vagbhata: "The specific action is caused by prabhava, despite similarities in rasa, etc." Explicable and inexplicable are not mentioned in these definitions. As Charaka mentioned in relation to the wearing of jewels, in such cases it can be included in prabhava due to its particular action. In this instance, the term "achintya" refers to the wearing of diamonds rather than its definition in prabhava.

Vipaka

The word "vipaka" refers to a drug's last state of transformation following digestion. Most of the time, rasas continue as they are and don't change in nature, but occasionally, there is a noticeable change with an ensuing alteration in vipaka that dictates the drug's future course of action. For example, the pungent (katu) flavor of Shunthi (dry ginger) is changed into madhura vipaka, which governs



its action. There are two varieties based on characteristics, guru (heavy) and laghu (light), and three types based on flavor and influence on doshas, amla (sour), katu (pungent), and madhura (sweet).

Three kinds of vipaka have been defined by Charaka based on the rasa that appears at the end of digestion and how it affects the three doshas. This viewpoint has been challenged by Sushruta, who maintains that there can only be two vipaka—guru and laghu—because there are only two groupings of five bhutas, guru and laghu. It is guru when Prithivi and Jala are predominant, and laghu when the other three bhutas are. Amla-vipaka is laghu, and guru is madhura and katu. As a result, the seemingly incompatible opinions of Sushruta and Charaka can be combined. Madhura vipaka aids in excretions and raises kapha and semen. Amla vipaka has carminative properties, reduces semen, and raises pitta. Katu, vipaka is constipating, reduces semen, and raises vata. The three different forms of vipaka's activities have been stated in accordance with Charaka's perspective, which holds that since vipaka is deduced from actions, understanding an action is necessary to determine the type of vipaka.

Three different vipaka kinds' actions on dosha, dhatu, and mala are detailed here. Kapha, Pitta, and Vata are all increased by madhura, amla, and katu, in that order. Whereas the other two reduce semen, Madhura increases it. While the other two facilitate excretion of pee and feces, katu vipaka prevent it. The increase in doshas and semen both clearly indicate vipaka understanding. When a medicine is carminative, the vipaka can be amla or madhura, and their differences can be further determined by how they affect semen. It is madhura if it stimulates semen; if not, it is amla. Similarly, a drug's vipaka can be determined by how it affects mala; if it carminates, it would be amla; if not, it would be katu. Vipaka is important since it determines the substance's destiny (or future course). Based on vipaka, the drugs that are taken can have positive or negative consequences. Substances do not affect the body in a wholesome or unwholesome way until after their ultimate metamorphosis.

Drug Principles

Drugs with madhura rasa typically contain shita veerya and madhura vipaka. In a similar vein, katu vipaka and ushna veerya will be present in katurasa, while amla rasa will have amla vipaka and ushna veerya. However, medications that contain kashaya rasa and tikta also have shita veerya and katu vipaka. Normally, rasa is suppressed by vipaka, veerya, and prabhava when rasa and other elements are equally potent. If the rasa, etc., have different strengths, the stronger one triumphs over the weaker one. This is determined by the law of nature, which states that when two incompatible things are combined, the stronger one wins. Because of their innate qualities, even in situations when strength is unequal, rasa, etc., executes their own action^[4].

CONCLUSION:

Dravya's properties include Rasa, Guna, Vipaka, Veerya (the Active Principle), and Prabhava. Dravya acts on these principles. All of these elements, together with their relative strengths, must be taken into consideration when characterizing pharmacological action. The fundamental element upon which all other dravya qualities are based is called rasa.

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